

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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From the Panoplist.

## AMERICAN MISSION IN CEYLON.

*Extracts from the Journal of the Rev. D. Poor, American Missionary at Tillipally, in Ceylon.*

**Sabbath, Jan. 18, 1818.**—In consequence of Mrs. Poor's sickness, was unable to attend the afternoon service. My interpreter went to the rest-house, and read a chapter to the people, who assembled.

**Monday, 19.**—Learn that our school-master has been twice waylaid within a few days, by persons who intended to beat him. They were very angry with him, on account of his leaving the heathen religion. Once they were about to beat another man by mistake, thinking he was the school master. The other time he did not return to his house in the direct road, as usual. Thus he escaped the hands of those who were watching for him. I have let these persons know that I am acquainted with their designs and know their names.

This day Supyen visited us. As he came in a secret way, he could tarry but an hour or two. He now resides in a house belonging to a man of a different cast, who prepares food for him; but will have no other intercourse with him. Rendered him some pecuniary assistance, which he needed, and read and expounded to him the 8th chapter of Romans. He is anxiously waiting for his father's return from the coast; as he hopes then to be set at liberty.

**Feb. 4.**—We find many prejudices to contend with in conducting our boarding school. Many unsavourable reports are circulated concerning our object in taking boys to be supported by us; such as, that it is our intention to send them to our country; or to go to Candy, as soldiers, &c. The boys whom we have taken, suffer consid-

erable reproach, in consequence of their connexion with us.

**16.**—I have at length succeeded in establishing a Tamil school at Panditeripo, with a fair prospect of success. The person employed as an instructor, is a young man from Tillipally, who has usually attended our preaching, and who is quite willing to receive instruction, and to assist his school boys in learning the Scripture and catechism.

**19.**—Visited the school at Panditeripo. Fifteen boys have been collected. I explained to some of the parents of the boys, and to others who were present, the object of our coming there, viz. to instruct their children, and to give all an opportunity of becoming acquainted with our religion, which professes to make known the only method of obtaining pardon for sin, and the favour of God. In consequence of the manner in which this people were treated in former times, it is necessary to guard their minds against the idea of our coming to compel them to forsake their own religion, and to receive ours.

Having visited the school, I went to that part of the parish that is inhabited by the Roman Catholics. I went to the house of the Maniagar, the principal head-man of the parish who is a Catholic, and to whom we lent a Bible and some other books last year. The maniagar was not at home. His wife told me, that their priest had informed them, that we were a different sort of Christians from them. When I inquired for the books, she said, that her husband had read them, and had lent them to several other people in the neighbourhood. I inquired what the priest said of the books? she replied, that her husband did not show them to the priest. As several women were present, whose appearance was far better than that of the heathen women, I inquired, whether it was customary

to have their daughters instructed in reading? They said, there was such a custom in one of their neighbouring villages, a short time ago; but that now they had left it. In answer to my inquiry, whether it was customary for women to eat with their husbands, or to eat after their husbands have done, as the heathen women do? they said, "there is no custom in the country for women to eat with their husbands." When I stated to those present some of the leading truths of the Gospel, the women whispered among themselves, saying, that I spoke the things which they believe. I learn that the people are repairing the Catholic brick church and house at Panditeripo, and that the priest who is placed over the Catholic churches in this circuit, intends to make that the place of his residence.

*March. 2.*—Visited the school at Panditeripo. Twenty-four boys attend. Had opportunity of speaking to a number of people, who came to the school-house. Finding that four boys are able to read, I introduced into the school a tract containing extracts from Scripture, on the various doctrines and duties of the Christian religion. This tract will in part be a substitute for their *olla* leaves, which are filled with stories relating to idolatry. The printed character is a little different from the written one; but it soon becomes familiar to those who are accustomed to read on the *olla*. The boys are very eager to obtain printed books. The Roman Catholics are very desirous of enjoying the advantages of the school; but dare not send their children, for fear of their priest.

*10.*—Received a letter from Supyen, in which he informs us, that his father has returned from the coast, but continues to object to his coming to Tillipally.

*27.*—Visited the school at Panditeripo. The number of boys thirty-three. Several Roman Catholics, who wish to enjoy the privileges of the school, requested to obtain permission from their priest for them to send their children. But I think that the most effectual

method of removing prejudices that may be excited against the school, is to give the people a fair opportunity to see the operation and effect of it, especially as it regards the Catholics. I conversed with the boys and others present, as well as I was able without an interpreter; and played with them. On my return I overtook a Brahmin, to whom I stated some things concerning the Christian Religion.

*April 8*—Supyen visited us; could not tarry, as he came without his father's knowing it. He appears to be steadfast in the Christian faith; but his father is still using various means to turn him from it. A short time ago his father placed him under the care of a brahmin with whom he now resides. The father has also entered into an agreement to marry Supyen to a heathen girl. It frequently happens in this country, that parents have their children married without consulting them on the subject. Supyen remonstrated against the design of his father, and tore the agreement that had been made. But his father persists in saying, that he shall be married next month. Supyen is constantly watched, especially on the Sabbath, and at other times, when religious meetings are held at Jaffnapatam. He is often carried back by force, when he attempts to go to the meetings. To encourage him to obey God rather than man, I read to him the account of Daniel when in the lion's den, and of the three men who were cast into the fiery furnace.

*15.*—To day our church has been dedicated to God. All the services were in Tamil. The Rev Christian David made an introductory address and prayer. I preached a sermon from Psalm cii. 13—17. The Rev. Mr. Squance, a Wesleyan Missionary, made a concluding prayer. Four Tamil hymns were sung on the occasion. The last was sung by a number of boys from Christian David's School. It excited a deep interest in the natives, and produced a happy effect. The subject of the hymn was an invitation to the heathens to leave their

rious superstitions, and seek the blessing of God in his church. Nearly 100 persons were present on the occasion. In the afternoon, while engaged in conversation with several of our missionary friends, who visited us from Jaffna, we received letters from Dr. Worcester, and our brethren at Bombay, accompanied by thirteen private letters, and a number to brother and sister Meigs, who were present; also to our other brethren. The circumstance of being visited on dedication day by so many American friends, and to receive, as it were their congratulations and good wishes on the occasion, excited within us great joy, and thanksgiving to God. Long shall we remember the pleasing events of this day. On several accounts it has been even more interesting, than that in which we quitted our native land, to seek the goodly service in which we are now engaged.

19.—Held public worship for the first time on the Sabbath in our church. This is a new and interesting period to the mission here. We earnestly hope and pray, that God will fill this church with his glory, by giving abundant occasion for its being hereafter said, that this and that man, yea, that multitudes were born unto God in it.

25.—This day commenced the practice of holding daily prayer in Tamul, and of reading the Scriptures in the church morning and evening, at 7 o'clock, A. M. and at half past 5 o'clock, P. M. By this practice, we hope many will hear the word spoken, who otherwise would not.

29.—The only Roman Catholic boy that has attended our school here at Tillipally, and is the son of a widow, was obliged to leave the school in obedience to the command of the Catholic priest. Our school, for some months past, has consisted of 45 boys, who have attended with tolerable punctuality. Twelve of the most forward are now beginning to write English. Nine boys are now supported on our premises.

May 4.—Brother and sister Meigs united with us yesterday in celebrating the Lord's supper at our church. About 80 persons were present. It was a refreshing season to us. In the afternoon brother M. preached at the rest house. The people conducted in an orderly manner. Six or eight boys, who have lately joined our school from a neighbouring parish, did not attend to-day, because it was the time of new moon. Our Tillipally boys appeared to be forward to tell me of this, that I might see they had risen above the prevailing superstition, that it is a bad omen to attend school on the day of the new moon. Very few boys are now kept from school on account of the heathen feast days. No one is willing to give that as an excuse for absence.

8.—Last evening sister R. arrived at Jaffna. We learn that Supyen has gone to Tranquebar, to reside for a time with John Dewasagayn, a native Christian of that place.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### EXTRACTS OF CORRESPONDENCE.

###### *Calcutta Auxiliary Bible Society.*

The seventh anniversary of this truly Christian Institution was held at the town hall on Saturday, February 31, 1818. The Report of the Committee's proceedings during the last year, was read by Mr. Udy, and excited a lively interest in the respectable company who were assembled for the occasion. It is indeed highly satisfactory. We will not enter into the detail of the Society's operations, as the Report, with its Appendix, will soon issue from the press. It shows progress, which is at once most gratifying to the friends of the institution, and honourable to the managers of its concerns.

Nothing has gratified us more than the progress of the British and Foreign Bible Society, which, with accelerated speed, is now pervading a large portion of the world. Its object—to give the Bible, nothing but the Bible, to those who want it—is at once simple and sublime, uniting in one vigorous effort Christians of all denominations and persuasions, and comprehending within its grasp people of all countries and languages. It is pleasing to witness its operation in these parts, where the light of Divine Truth is only beginning to penetrate, and where so very much is in all respects to be accomplished for the melioration of numerous classes of our fellow subjects in India.

We would not omit one pleasing feature in the new Report. The public have already observed, in the Reports of former years, how each successive year has been marked by the formation of some new Auxiliary. This is the first Report which announces the establishment of Bible Associations among the poor. Those who have attended to the Reports of the Parent Society, must have noticed that very essential aid has been afforded at home by the establishment of these Associations. Three such Institutions are reported to have arisen during the last year; one at Belary, and two at Madras. The example will be followed, we trust, in many other places. The combinations of the poor not only benefit the funds of the Society, but greatly extend the interest which is felt in its prosperity, and augment the energy with which it acts. It is desirable that the poor should be every where encouraged to give of their little. Union in one sacred cause strengthens the charitable feeling; charity confirmed stimulates to increased activity; augmented activity in benevolence is productive of the richest blessings to 'them who give, and to them who take,' and thus the happy effects of Bible principles become more diffused. We can only add, that we were gratified to observe, at the meeting of last Saturday, an unusual collection of the Scriptures, translated into different languages, placed on the table. In addition to those which were produced as specimens of the Oriental Versions, published by the Connecticut Society, we perceived a number of new versions recently printed at the expense of the Russian Bible Society at Pittsburgh. These are honourable documents of that Society's labours, and show with what extraordinary activity they are pursuing their grand object of distributing the word of life among the inhabitants of that extensive empire.

The Rev. Dr. Marshman having presented the meeting with a copy of the Pentateuch complete, in the Chinese language, beautifully printed at the Serampore press, with moveable types;

Resolved unanimously, that the cordial thanks of the Meeting be given to Dr. Marshman, for his valuable and acceptable donation of the Pentateuch, translated by himself into the Chinese language.\*

*From a Swiss Clergyman travelling in Egypt.*

*Cairo, March 25, 1818.*

I have this moment left Mr. Asselin, the French Vice consul here. The name of the person whom Mr. Asselin employed in making the translation of the Coptic Bible, was Abraham. He was born in Ethiopia, and was a very worthy and active man. He had travelled for forty years. In his youth he accompanied the celebrated traveller Bruce; he went afterwards to India, and studied three years

\* A copy of this Pentateuch has been presented by Dr. Marshman, and deposited in the Library of the British and Foreign Bible Society, London.

under Mr. Johns, an Englishman of great learning. Besides his native tongue he was master of the Persian, Italian, Greek, and other languages. He was employed for ten years by Mr. Asselin in translating the Bible; when he had finished his task, that gentleman wished him to translate other works; but he replied that he was desirous of some repose and had determined to undertake a journey to Jerusalem, there to die and be buried. Soon after his arrival there the plague made its appearance, and he fell a victim to it.

As I wished to attempt sending into Ethiopia some copies of the Ancient Ethiopic Psalter, which have been printed at the charge of the British and Foreign Bible Society, I waited upon the Coptic Patriarch, whose name is Petrus, to consult him about this business. He gave me an open letter to the Patriarch of Ethiopia, which together with ten Psalters, I dispatched to the Vice Consul, requesting him to forward the parcel to its direction. I leave about 70 copies with Mr. Asselin, and take a few with me to Jerusalem.

On my journey I was solicited every where for Bibles; and when I arrived at Cairo, I had nothing left but a few copies of the Scriptures, and the Ethiopic psalter. This grieved me the more, as I was under the necessity of sending the applicants away empty; and my regret would have been still greater, had I not in full reliance on the continued assistance of the Bible Society, been able to assure them that I had the prospect of soon getting a fresh supply of copies. I ardently wish that the impatience of the poorer copts, who are extremely desirous of possessing an Arabic Bible might soon be removed.

The almost continual inquiries of these people, whether the Bibles are not arrived, and when they are expected, make me almost impatient also. The Italian, Arabic, Turkish, and Armenian Bibles, will, doubtless, meet with great demand; and not these only, but also French, Hebrew, English, and German, would be very acceptable.

#### CHURCH MISSIONARY SOCIETY.

The friends of Missions in England, and particularly the supporters of that excellent Institution the Church Missionary Society, have met with open and pointed opposition from those of high standing in their own communion. Not content with opposing the free-circulation of the Bible, they have declared that those who supported the cause of missions were hostile to the interests of the church. In repelling this charge, Mr. Marriott, at a late meeting of the Devon and Exeter Association, made the following beautiful allusion.

Besides the smile of contemptuous pity which sets down the Missionary for an enthusiast, the mention of his name often excites a look of alarm—a significant shake of the head, which marks the dangerous nature of his char-

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acter as an enemy of the Church. I never heard that the cultivation of waste lands was thought hurtful to old inclosures. But this charge is not merely to be repelled by a slight allusion: it is to be rejected in the honest and simple confidence of conscious innocence; and, boldly and confidently, I reject it. Nay more—I will venture to assert that the zealous supporter of Missions is the best friend that the Church has, as drawing down on it, so far as he can, the blessing of Him who has said, *He, that watereth, shall be watered also himself.* There is a strong analogy between the dispensations of the Divine Bounty in nature and in grace. In both, the system of reciprocal dependence is so beautifully organized, that no thing or person can receive the bounty of God, without having some mode of transmitting it to others. The river is fed by the fountain, that it may feed the sea—the sea is fed, that it may feed the clouds—the clouds are fed, that they may drop fatness on the earth—and the earth is fertilized, that it may feed all living things. So is it also in the dispensation of Grace.—and woe be to that recipient, whether an individual or a Society, which should refuse to be a channel for that flowing stream of mercy! Whatever fences might be used to monopolize and dam up this stream, be assured they would be swept away. Were I to live—as God forbid I should do! to see that Church, to which I belong, systematically oppose the Cause of missions, I should indeed cry out—“The Church is in Danger!”—and should feel the greatest apprehensions for its safety: while nothing could give me fairer or more confident hopes of its prosperity and stability, than to see it take up that Cause with unanimity and zeal.

From the Religious Remembrancer.

#### CHEROKEE MISSION.

*Extract of a letter from the Rev. AND HOYT, to Robert Ralston, Esq. of Philadelphia, dated Brainerd, Cherokee Nation, Jan. 10, 1818.*

VERY DEAR AND MUCH RESPECTED FRIEND—Yours of July 17, and the

clothing prepared by some of the benevolent ladies of your city, arrived on the 8th inst.

I shall not attempt to describe my feelings, or the feelings of my family, at the reception of this very seasonable supply. Every article will be of use in our numerous family, and many of the garments were needed the very moment of their arrival, to clothe (if not the naked) those that were nearly so. The Tracts will find readers here in this wilderness, and the several reports you so obligingly forwarded have cheered our hearts. We have been particularly delighted and animated by the first report of the Philadelphia Sunday and Adult School Union.

The value of the contents of this box was greatly increased by the circumstances under which they were procured and forwarded. If the piety of Dorcas was evinced by the coats and garments which she made to clothe the needy under her eye, can we say less of those benevolent sisters who have done the same for the destitute whom they have never seen? To the precious children of our charge we could and did say, Behold the effect of the religion of Jesus—that religion which we teach and recommend to you and your people.

You can scarcely conceive, my dear brother, what a help it is to missionaries among the heathen to receive supplies in this manner—not merely nor chiefly as supplying their temporal wants, relieving them in their bodily labours, which is indeed, a great help, chiefly as exemplifying the excellency of our most holy religion. Such conduct commends itself at once to the conscience of the rudest savage, and he is convinced that they who do such things are seeking his best good.

Such assistance is also encouraging to us in another respect. The expense of feeding so many children in this wilderness, and clothing such as have not relatives to clothe them, must necessarily be very considerable; and (through the weakness of our faith) we have sometimes been

ready to fear that those on whom we depend for funds might think the sum too great to justify the continuance of this school and the establishment of others, according to the wants of this people. But when help comes from such unexpected quarters, our faith and hope are strengthened.

Hitherto the Lord has helped us; and we verily believe the time to favor our red brethren has come. The desire to have their children instructed is evidently increasing in this tribe, and we believe also in the neighbouring tribes.

The children with us make great improvement. We think them some of the finest children in the world.

I send you a sample of the writing of one who has been in the school only five weeks, and of another who has been with us but five months. They came from the deep shades of the forest, and neither of them could speak a word of English when they came.

Most of the children that have been with us as much as six months, have committed many questions of the catechism, several passages of scripture, the ten commandments, and eighteen or twenty psalms and hymns, which they sing with accuracy to as many different tunes. Almost all of them are remarkable for their fine voices and readiness to learn to sing.

They are obedient, apt to learn, and acquire habits of industry much more readily than we expected.

Already has the Lord in his abundant mercy visited some of them with his renewing grace, and others are daily praying that they also may be made partakers of this blessing. In short, humanly speaking, nothing is wanting but men and money to bring this long neglected and abused people, out of the dark shades of ignorance, sloth and wretchedness, into the light and liberty of the civilized nations of the earth. And if means are perseveringly used, have we not reason to believe that He who "tasted death for every man," will continue the influences of his spirit, and bring,

at least many of them, into the light and liberty of the sons of God.

Do grant us an interest in your daily prayers, and continue to give the poor Indians a place among those that are benefitted by your active benevolence.

If you have another occasion to forward supplies to us, I will just observe, that a few Bibles to distribute to our scholars, and the black people who are taught in our Sunday School, would be very acceptable. There are also a few others in the nation who can read and to whom a present of a Bible might prove a blessing.

With Christian regards to your dear family, and thanks for your many past favours, most sincerely yours in the bonds of the gospel.

ARD HOYT.

Mr. R. Ralston.

*From the same, to a young Lady in Philadelphia.*

DEAR SISTER IN CHRIST—Yours of the 28th June, informing me that in consequence of information from the Rev N. Patterson, clothing, &c. had been prepared, and would be sent, to supply the wants of our school, was received, together with the articles on the 8th inst.

I take the earliest opportunity to acknowledge the receipt of them, and to express our gratitude to the Giver of all good, and to you and the other dear sisters who have been the kind instruments, for this very seasonable supply for our half naked children.

You must have expected they would reach us much sooner, and had you known our great need and their delay, you would have regretted that they were not hastened on. But they came to us just at the right time. Our covenant God knows when to give, and when to keep back. And he often brings his people to such straits, that they know not which way help can come, and then sends it in a way least expected that they may see, feel and acknowledge his hand.

That you may see how much we needed your charity, I will give you a brief account of our female help,

My wife, three daughters, and the wife of Mr. Hall, schoolmaster, were considered as no more than sufficient to perform the labour of their department in this numerous family. Mrs. Hall's health was so poor during the summer that she could afford little or no assistance. Early in October, she was taken out to Tennessee for her health, expecting to ride as far as Knoxville, and to return soon. My eldest daughter went with her as a companion and nurse. Such was the state of Mrs. Hall's health, on her arrival at Knoxville, that it was thought unsafe for her to return, or to be left without my daughter. They both staid, and are there still. Soon after their departure we received permission to enlarge our school to one hundred. With an increasing family and decreasing help, our females soon began to sink under their accumulating labor, and to save life and recover health, were obliged to slacken their hand.

Now what was to become of the institution; more dear to us than life itself? We had promised to clothe the poor children; a failure might create disaffection—the children might be withdrawn, and who could tell where the evil would end.

The cause of missions is the cause of God. He has taken the work into his own hands, and whatever instruments may be employed, He will shew that the excellency of the power is of him, and not of us. More than half a year ago he moved your hearts to prepare the needful supply; at the moment of pressing need He caused it to be laid to our hand, without a care or thought on our part. "Why take ye thought for raiment? consider the lilies of the field." "Your heavenly Father knoweth that ye have need of all these things."

You say, "We shall be anxious to know if the garments are useful." Every article, to the last needle and button, will be useful—and not merely useful articles needed, but, more especially, coming to us in this way, they exemplify the religion we teach, and powerfully commend it to the consciences

of men the most ignorant. This is the very thing needed amongst this people. Ever since they have had white men for their neighbours, they have been exposed to the depredations of the lawless. And every species of fraud and injustice has been practised to deprive them of their property and dispossess them of their lands. The missionary needs some unequivocal testimony, brought down to a level with their capacity, to shew that he and his supporters are actuated by very different motives—that he does indeed seek them, and not theirs. Your unsolicited charity is this very testimony—and we trust in God that it will be productive of lasting good.

You cheer our hearts by mentioning the formation of a cent society, &c. for the purpose of educating a youth of the Cherokee Nation. May the blessing of God rest upon the society—and may every member experience the fulfilment of that precious promise, "He that watereth shall be watered himself."

Whatever sum may be given by the society we shall with pleasure give them the privilege of naming a child; and will endeavour to select one that may hereafter do honour to the Society.

Money for this purpose may be transmitted to Jeremiah Evarts, Esq. Treasurer of the A. B. C. F. M. Boston—or, if more convenient for you, by your dropping a line to Mr. Evarts, he may direct it to be deposited in one of your city Banks, from which we could draw it by selling a check to some merchant in this vicinity.

Be assured my dear sister, (for so I must be permitted to call you,) that you and your fellow helpers in this charity have done us much good. May the Lord reward you all an hundred fold in this life, and in the world to come, grant you the unspeakable happiness of hailing as fellow heirs of eternal glory, many of our red brethren, converted to Christ by means of your benevolence. Please to present our thanks and Christian love to every individual. I would add a few things

respecting the present state and prospects of our mission, but my sheet is full, and it may perhaps answer the same purpose to refer you to E—D—, to whose care I direct this, not knowing the street or No. of your place of residence. Accept the Christian salutation of all the mission family, including that of your unworthy brother in the bonds of the gospel,

ARD HOYT.

Miss S—W—.

*From the same, to another young lady in Philadelphia.*

MY DEAR FELLOW HELPER IN THE GOSPEL—Yours of July 3d, together with the articles therein specified, arrived on the 8th inst., all safe and in good order. Do not regret their long delay—they came in the best time. Our great Provider, who never suffers his children to want any good thing, knew it was best for us to be left without this assistance until our circumstances were such as to make us *feel* our need of your charity, in those very articles which he had before moved you to prepare. Ready made clothing must always be very useful to a mission like ours; but from a variety of causes they were peculiarly acceptable to us at this time; these I have briefly stated in my letter which accompanies this to your friend. As you have been co-partners in your labour of love to us, I conclude you will be mutual sharers in our communications to you, and if so, it will be unnecessary to repeat here what I have written there.

You did well in sending some of the cloth unmade, as you could not know the size of children. The garments suited the largest scholars, for the small ones we could make of the cloth sent in the piece.

Should you and your pious neighbours "deem it a duty and a privilege," at any time to repeat this labour of love, it may be of use for you to know that our children are of all ages from five to twenty, and that the winters here call for the same kind of clothing that they do in Pennsylvania.

You mention receiving an account of this Mission from Mr. Patterson, I will add a few words respecting the Lord's dealings with us since Mr. Patterson left us.

Two since that time have been added to the visible church, and we hope one or two others to the invisible. One of our scholars, a very amiable girl of promising talents, aged about sixteen, gives satisfactory evidence of a saving change, and is to be baptized the last sabbath of this month, which is our communion day. All who have been admitted to the church (for aught that appears) walk worthy of their high vocation, and our hearts are refreshed from time to time with evidence of their growth in evangelical principles and piety.

You will rejoice and unite with us in giving thanks and praise to our covenant God for these his early blessings on this infant mission, and add your fervent prayers that what we have witnessed may be but the first fruits of a plentiful and glorious harvest. We do indeed look for, and confidently expect to see, greater things than these.

The general state of our school has been prosperous, and the desire to have their children instructed is evidently increasing amongst this ignorant and too long neglected people.

You would be surprised to see what improvement these young plants of the forest make as soon as they are brought to feel the genial light and heat of instruction. In a few weeks they appear new creatures—and we can scarcely believe they are Indian children, or that we ourselves are in the midst of a tribe of natives. Doubtless we have some partiality towards them, but we really think them some of the finest children in the world.

We have two classes reading in the Testament, and one that has commenced arithmetic. Most of the children that have been with us as much as six months, have, beside their school lessons, committed many questions in the catechism, several passages of scripture, the ten commandments, and

eighteen or twenty psalms and hymns which they sing with accuracy to as many different tunes. Their voices are delightful. I enclose a sample of the writing of one who has been in school but five months, and when he came could not speak a word of English.

Nothing, my dear friend, is wanting, but men and money, with the continuance of the divine blessing, to bring this people at once out of that darkness in which they have been shrouded for unknown ages.

It will indeed require a large sum to feed, clothe and teach the children of a nation—but could the Christians of the United States, view this field as we do, standing in the midst of it, we think they would not hesitate a moment on the question of expence.

Let as much money be granted as has been expended in a savage war—let the children be taken up in a body at once, and thus cut off the chauncels by which ignorance, superstition and prejudice, have descended, and in a few years we might expect to see this whole tribe renovated. From these a host of missionaries and school-masters might be raised up, not only to carry on the work among themselves, but to assist in extending these blessings to the unnumbered tribes of the west—and, ere long, we might expect to see the biessings of Christianity and civilization extended to the Western Ocean. “The wilderness and the solitary place would be glad for them, and the desert rejoice and blossom as the rose.” Did as fair a prospect of increase open to the men of this world, the enterprise would not be suffered to fail for want of capital. And, in this case, we fondly hope the children of light will prove themselves at least nearly as wise in their generation as the children of this world. Should the American church come forth in her strength to this work and labour of love, I have no doubt but many who are now past the meridian of life might see it mostly accomplished. The silver and the gold are the Lord’s, and if, as we fondly hope, the time to favour

this people has come, He can easily supply the funds.

In respect to your charity which has been the occasion of these lines, no doubt the Lord has approved your work and labour of love for these dear immortals. Do present our warmest thanks to all who have aided in this charity, and assure them of our fervent prayers, that he who said “It is more blessed to give than receive,” will reward them according to the desire of their hearts.

Accept the Christian salutations of all the mission family, including your much obliged brother, ARD HOYT.

Miss E—D—.

#### PITTSBURGH SABBATH SCHOOL ASSOCIATION.

##### EXTRACTS FROM THE FIRST ANNUAL REPORT.

The directors have the pleasure to state that nine Sabbath schools, in various parts of the city (including one in Bayard’s Town, and one in Alleghany Town,) have been in successful operation under the superintendence of the board—At these schools, something upwards of 650 children have been taught, of whom a considerable portion are regular in their attendance and attentive to their duties—and it is a matter of heartfelt gratification to be able to report, that the progress of such as have regularly attended, has been such as to meet our most sanguine expectations. And while on this subject we take pleasure in stating the great progress of the persons of colour in what is termed the African School—many of them have indeed done wonders.

Fewer obstacles have impeded the usefulness of this institution than even its warmest friends anticipated—Among the managers the most perfect concord has existed—although selected from various denominations, yet nothing like sectarian zeal has at any time appeared—all united in the “*Holy work.*” And if our success has not equalled those of longer standing, still we believe some important good has been done—sufficient to demonstrate the utility of Sabbath Schools—Do any doubt of the utility of such associations? We refer you to the various reports from different parts of our country, particularly the recent report from the city of New-York, where thousands of children, through the instrumentality of Sabbath schools, are taught to reverence the sacred oracles, and receive the first impressions of our holy religion. The result of these instructions affords a rich repast to the thoughtful and reflecting Christian. Morality and the love of good order, are sure concomitants of Sabbath school institutions. Thousands who would otherwise spend a large portion of that sacred day in idleness or gross profanity, now

spend their precious moments in perusing the Holy Bible, and committing important passages to memory, thus storing a vacant mind with fertile sources of reflection in riper years.

But even our political institutions, and of course our public happiness, depend for their security upon the diffusion of moral and religious instruction through the popular mass: and that this is most effectually accomplished by a systematic attention, to the instruction of the young, cannot be doubted. The minds which may hereafter control our national fortunes, are formed at that age, when even the humble lessons of a Sabbath school, may create a lasting bias. The importance of this institution, therefore, addresses itself to the patriot as well as to the Christian and philanthropist: —No man, who loves his country, can regard with indifference the fountains of popular instruction, because the streams which flow from them are even now, corrupting or preserving our national institutions.

Too much praise cannot be given to those young ladies and gentlemen who voluntarily performed the arduous and laborious duties of tutors during the past year—but there is yet room for more, and it is a lamentable fact, that for want of teachers, at least one of the schools has been suspended. How? we would ask, could the young ladies and gentlemen of our city, be more useful or honourably employed, during those hours of the holy Sabbath which are not devoted to the public worship of the great Jehovah, than in instructing the young and the ignorant to read his word, and lisp his praise!—But the directors entertain a confident hope that, in order to induce a competent number of teachers to offer their services, they have only to state the necessity of it.

To conclude—The directors entertain a hope that the time is not far distant, when the youths who now infest the streets of our city, will be as much remarked for their orderly and correct deportment, as they have been for the reverse.

JOS. PATTERSON, *Pres't.*  
WM. MASON, *Sec'y.*

From the London Evangelical Magazine.

**A CANDID APPEAL TO DISSENTERS IN BEHALF OF THEIR MINISTERS.**

**Dear Brethren**—We secede from the Established Church, that we may enjoy the privilege of choosing our spiritual instructor. This privilege we deem essential to our happiness. Some evils occasionally arise when a Society is called to exercise the right of choice, but they are only of a temporary duration, as the dissentients usually retire, when the minister is inducted to his office by the vote of the majority. When the invitation is accepted, and the minister enters on the dis-

charge of his pastoral duties, it is our duty to contribute to his comfort to the extent of our ability. But do we?\* I believe there never has been a period in the history of the pulpit, when there has been a greater number of men of talent and of piety than is to be found amongst us in the present day. Suppose these talents had been employed in agricultural, scientific, or commercial pursuits, would they not have obtained for their possessors a more ample income than they now command? Very few indeed receive more than enough to supply the wants of their families, and the great majority are often reduced to the greatest inconveniences, in consequence of their limited salary, and the irregular manner in which that is paid. Look at the attorney; look at the apothecary; look at the minister; whose situation is the most responsible?—whose situation is the most comfortable?

We are not fully aware of the incidental claims which are made on ministers; claims which they cannot resist without sustaining some moral injury; which they cannot answer without depriving themselves or their families of some comfort. Postage of letters†—Travelling to distant towns to assist at ordinations and associations—Required to sanction, not only by their voice but their money, the different public charities and societies which are formed in the places which they reside—Constrained to relieve the poor and afflicted of their own flock—Obliged to keep up the appearance of respectability in their dress and style of living, beyond what their income would justify or require in another station in life—Under the necessity of purchasing books on almost every subject, that they may be the more eminently qualified to support the dignity of their profession, in this enlightened and fastidious age.

Think, my brethren, on these drains

\* It is no uncommon thing for a reputable tradesman to subscribe only one or two guineas a year for the support of his minister.

† Every person who writes to a minister ought to pay the postage of the letter.

from a minister's salary—think of the precarious state of his health—think of his family, and say, do you contribute so much as you ought for his support?

In the discharge of his ministerial and pastoral duties, he has to encounter difficulties, which, if not similar to those which beset the tradesman, are equal, if not superior, in their influence over the mind. What will encourage him to proceed with the greatest firmness? If he perceive that we who sit at his feet to receive instruction, cherish in our breast the sacred glow of esteem, he will be comparatively insensible to the ordinary trials of his station, not counting even his life dear unto himself, so that he may finish his course with joy, and the ministry which he has received of the Lord Jesus. How ought this affection to be displayed?\* By wearing a smile on the countenance when we meet him, and by letting the law of kindness dwell on our lips when we speak to him. But is love to consist of smiles and words only? Has affection discharged the whole of her duties, and exhausted the whole of her resources, when these costless ceremonies are performed? No.—Is he ill? And was his indisposition brought on while employed in your service? Let not his illness be a tax on his income,—Is his library incomplete? Let each family present him with a copy of some useful work, that he may, when engaged in his studies, be surrounded by the monuments of your regard.—Does his family increase? This demands your serious attention. You must be conscious, on reflection, that his means of support ought to keep pace with his domestic expenses. And to whom can he look for adequate support but to you? And has he not a right to expect it? Ought he to labour under any pecuniary embarrassments, when a little extra exertion on your part would place him in comfortable circumstances? Can you suppose that his mind will display its native vigour if he be cramp'd by

poverty, or that he can preserve that conscious dignity which becomes his important and elevated station, if he be unable to supply the wants of his family, or answer, with punctuality, the demands of his creditors? And if the whole of his resources are necessarily exhausted by his own wants, can he become an example to his flock in *charity* as well as *purity*? Will not his penury deprive his public character of some of the more impressive virtues of his profession, and become the occasion of raising a charge against him, as a covetous or unfeeling man?

Men in general reap the reward of their diligence, and in proportion to their exertions, according to the ordinary laws of Providence, is their produce. But the minister seldom derives any pecuniary advantage from his extra labours. His salary is fixed. His dread of being suspected of an attachment to 'filthy lucre' renders him indisposed, however pressing his wants may be, to solicit an advance. He often pines and prays in solitude, enjoying the prospect of future magnificence and glory amidst his present distresses. You ought not to suffer this—you ought to anticipate his necessities, and generously supply them.

I have no doubt but the majority of a people who are attached to a minister would cheerfully advance their subscription to render him more comfortable; but no one in the church or congregation is disposed to step forward and set the example. Why not? Do you dread wounding his feelings? Alas! my brethren, his feelings have been wounded too long and too deeply: you have the balm which will afford relief; why then withhold its application? If no public effort be made to augment his income, why not adopt a private one? Why not at the close of the year, send some present as a token of your esteem?\* Those amongst us who are entrusted with wealth may do it without injuring our families, and

\* Not by finding fault or taking him to task, if he is occasionally unable to write but one well-studied sermon in a week.

\* This plan is adopted by many of our congregations in New-England; much to their honour and mutual happiness.

we ought to do it; and if each individual who can afford it were to make an annual present, what an advantage would this be to the minister,

Would not such a display of personal regard endear us to him? Would he not feel remunerated for the extra attention he pays us in the time of sickness and distress? Would it not, as with a silken chain, bind him to us, and render him indifferent to those invitations which he may receive from other congregations, as he advances in public esteem and confidence? Not wishing to fatigue your patience by a lengthened address, I conclude by expressing an earnest desire that our ministers may derive some pecuniary advantage from the hints which I have given you. Descended from a noble ancestry, distinguished by principles which would adorn any age and any nation, bold in asserting your rights, and firm in maintaining them, disposed to weep over human misery of every form, confederated to rescue the moral world from the dominion of ignorance and the contagion of vice, I cannot suppose that you will remain insensible to the obligations which you are under to contribute more amply to those men whom you have chosen as your spiritual instructors, and from whom you receive the most sacred blessings which mortals are employed to convey to each other.

A FRIEND TO THE  
DISSENTING MINISTRY.

#### REVIVALS OF RELIGION.

Extract of a Letter to the Editor of the Religious Intelligencer, dated South Hadley, March 2, 1819.

It may not be uninteresting to mention that there is in this town, a very powerful revival of religion. Since the 17th of January last, about 60 persons have obtained hopes, and many are now under conviction.

In Granby, a work has recently commenced and is progressing, and appears powerful.

This whole region seems blessed with the outpourings of God's Spirit. In-

stances of conviction and conversion are multiplying.

It is worthy of remark, that young children in schools are very much stirred up to pray and attend to Divine things. In some instances they have held meetings for prayer, in which every one present would pray; and such as were very young and not able to indite their prayers, would use the Lord's prayer.

Extract of a Letter from the Rev. Johnston Baton, to the Editor of the W. Recorder, dated at Erie, Pa. December 31, 1818.

DEAR FRIEND,—I have the pleasure of informing you, that God, in his abundant mercy, has been pleased to visit a part of his church near to us with an effusion of the Holy Spirit. An awakening has lately commenced at Waterford, under the labours of the Rev. P. Camp, the Assembly's zealous and very successful missionary. I assisted him in administering the sacrament of the Lord's supper there last Sabbath. Twenty persons were then admitted to the communion, subjects of the awakening, and probably there is that number of others anxiously inquiring. The general character of the awakening at Waterford is such as we find in revivals in the Presbyterian Church. The house of God and other places of religious worship were thronged by day and night, the people showing practically their belief that one thing is needful. Solemn anxiety in hearing the word, a countenance indicating the heavy laden sinner, the dropping tear and the sigh, evidenced that God was working on the hearts of sinners. In our examination of those who offered themselves for the communion, it appeared that some had felt transient convictions for years; a few had been under serious impressions for some months; but the greater part not until the awakening commenced, which was about four weeks ago. A few of the middle aged, but principally the youth, are the subjects of the awakening. One twelve years of age gave encouraging evidence to hope that God

the Spirit had wrought effectually on his heart. In this revival, God seems to have especially blessed the inquiries and exhortations made to individuals in Conferences and in the family. A considerable number of those admitted received their first deep impression at the time of these personal addresses from the missionary.

The awakening at Chautauque and several congregations adjoining, of which you have received some information, has in a great measure subsided, except in Springfield, where it still continues. In those congregations, visited with a revival in the year past, one hundred and fifty persons have been admitted to the communion of our church. This accession of members—the hopeful conversion of so many sinners, together with the revival which the Christian has experienced in his own soul has given a new excitement, and drawn from God's children the song of praise. There is joy in the presence of the angels of God over *one* sinner that repented.

With respect to my own charge, I have not much that is encouraging to communicate. The Head of the church has been pleased to permit a few drops of the passing shower to fall upon us. In the summer past we received nine members on examination to the communion; also two societies have been formed, in addition to a former one, which, for the present, assist the Education fund. The very destitute state of the church here has led our society to give their aid to this rather than to a fund which of late has drawn the attention of so many of our benevolent Societies.

There is no Presbyterian minister, except myself, settled in Erie county, and not one in Crawford, the county adjoining us on the South. We cannot but believe that the Lord of the harvest will shortly answer the prayers and benevolent exertions of his children in these destitute places, by furnishing labourers for this part of his vineyard.

*Extract of a letter from the Rev. J. S. Adams, York District, S. C. to Rev. R. S. Storrs, jr. dated Dec. 10, 1818.*

“ In charitable institutions we are in the back ground. I may say, we have done nothing in comparison with other parts of our country. We are however beginning to see what others are doing, and have some faint desires to follow their example. A Bible Society has been in operation with us for more than two years. This is under the direction of our Presbytery. In all our congregations we have established Tract Societies. In my own congregation, we have also established Circulating Library Societies; and we sometimes pay a little to the support of missions.

The state of religion is at present encouraging amongst us. Twelve months ago, last August, on a communion season, the Lord was pleased to pour out his Spirit in a remarkable manner: numbers were awakened, and some we trust, converted and made alive to God. From that time it has spread and increased, until all the Presbyterian congregations in the District have partook in the happy effects. If I am correct in my account, above four hundred have been added to our churches within these bounds, since the revival commenced. I have added to my two congregations 138, and the work is still going on. May the Lord continue, and spread the happy effects of his work. A great proportion of those brought in are young people, and a much greater proportion of young men than usual.—*Boston Recorder.*

*Extract of a Letter to the Editor of the Recorder, dated Hallowell, Me. Feb. 23, 1819.*

“ I feel some regret that so little news is received at your office, respecting the great things of religion in this eastern heritage. I am unable to give you particulars. I shall merely state, that a new revival commenced at Bath, some time since and progressed very happily; and between 30 and 40 had

obtained a hope. In Chesterville, west from here, a revival also commenced not long since: and as Rev. Jotham Sewall, was absent on a mission, some of our neighbouring ministers went there, and assisted in the work. When I last heard from them, more than 30 had obtained a hope, and the work said to be powerfully progressing. On the east of us, in Palermo, about 20 miles distant, and in a number of towns, including Montville, the westerly part of Belfast, &c. a good work has for some time been carrying on, and many brought to bow to the mild sceptre of the Prince of Peace. It is also said, that there has been a glorious work carrying on in about a dozen towns, beginning with Cornville, and extending to Million Acres, so called: even to the upper settlements;—and we learnt, some time since, that there were at least 200 real converts, and numerous others in various stages of conviction. Thus you may see that we are almost surrounded with revivals, and may with propriety say, "What hath God wrought?"

—  
*Extract of a Letter from a gentleman in Bridgewater, Oneida County, N. Y. to his sister in Winchester, Conn. dated Jan. 5, 1819.*

"As you cannot but feel an interest in the religious concerns of this people, I will give you a short history for the last three months. Mr. Brace arrived on Saturday of the week he left you. The minds of the people had been preparing for his reception several weeks; a spirit of prayer was evidently felt by Christians; and blessed be God, it has pleased him to own and bless the labours of his servant among us. Soon after his arrival the convicting and converting influences of the Holy Spirit were sensibly felt by sinners; saints were quickened and animated, and we have experienced such a season as was never before seen in this town. There is no house sufficiently large to accommodate those who assemble for evening conference,

except the meeting-house; more than three hundred attend frequently at our evening meetings; it is truly a joyful time among us. About forty are rejoicing in hope, and the work still continues; it is principally among young people. We need your prayers and those of all Christian people, that the work may not cease while one soul among us continues impenitent."

#### AMERICAN BIBLE SOCIETY.

*Amount of Contributions to the American Bible Society received in November, December and January.*

From Auxiliary Bible Societies,	\$6952 11
Bible Societies not Auxiliary,	320 00
Benevolent Societies,	2 40
Congregational Collections.	50 00
Individuals, for Bibles and Testaments sold,	186 31
Ministers, members for life,	1496 00
Other members for life,	170 00
Annual Contributions,	42 00
Bequest,	2 00

**\$9210 92**

The amount received in the first three quarters of the current year, is, **\$31,16 67**

The number of Bible Societies auxiliary to the American Bible Society, is *one hundred and eighty-six*.—*Christian Herald.*

The Treasurer of the American Bible Society acknowledges the receipt of \$1869,73 in February, 1819.

The following persons have been constituted members for life by the payment of \$30 each:—Rev. Robert B. E. M'Leod, from the ladies of the 1st Associate Church in the city of New-York; Rev. Enoch Hale, from the ladies of Westhampton, Hampshire county, Mass.; Rev. A. Empie, from ladies of his congregation at Wilmington, N. C.; Rev. Hiram S. Johnson, from the Female Charitable Society in the town of Hopkinton, county of St. Lawrence; Rev. Elijah Parish, from ladies in the congregation in Ryfield, Mass.; Rev. Samuel Ware, from ladies of the congregation in Ware, Mass.; Rev. Nathaniel H. Fletcher, from ladies of Kennebunk, Maine; Rev. Dan. Kent, from the Benson Young Ladies Auxiliary Bible Society, Vt. through Miss Thankful Goodrich, their treasurer; Rev. Stephen Porter, from the benevolent females of the 1st Presbyterian congregation in Ovid, Seneca co. N. Y. Rev. Samuel H. Turner, Philadelphia. From Mr. Zophar mead, of Greenwich, as an annual subscriber, \$3.

The residue is principally from auxiliary Societies.

## CONNECTICUT EDUCATION SOCIETY.

The Treasurer of the Connecticut Education Society received during the month of Feb. the following sums, to wit:

From ladies of the 1st Society Middletown, to constitute the Rev. John R. Crane, minister of that society, a member for life, by Professor Goodrich,	§20
From Rev. Nathaniel W. Taylor, to constitute him a member for life,	20
The same being money presented to him for that purpose by ladies of the 1st Society, New-Haven	
From the Congregational Church in Colebrook, by Mr Daniel Stillman,	55 71
From Martin Rockwell, Esq Colebrook, a contribution at monthly prayer meetings in that place,	10 50
From the Female Charitable Society, Vernon, by Rev. W. Ely,	20
From West Hartford Female Cent Society, by Rev. Dr. Perkins,	13
From a lady in East Hartford, by Mr. Duncan,	5
From Female Benevolent Society, N. London, by Mrs. Lucy Woodbridge,	40 66
From Eleazer Foster, Esq. an annual subscription,	1
From three young persons, saved by denying themselves luxuries, by Mr. William L. Bassett,	1 25
From Rev. Bennet Tyler, by Professor Goodrich.	2
From members of South Consociation, Litchfield County,	4
From Rev. Aaron Dutton, by him collected, in Litchfield County, as Agent for the Society,	53
From Gentlemen's Benevolent Society, New-Milford, by Rev. A. Elliott,	10
	§256 12

S. TWINING, Treasurer.

## DEAF AND DUMB ASYLUM.

Congress have granted to the Deaf and Dumb Asylum in Hartford, a Township of Land, to be located under the direction of the Secretary of the Treasury, from any of our unlocated lands. It must give real pleasure to every philanthropist, to see this excellent Institution thus fostered and enlarging: An Institution which is capable of calling into rational existence, a large portion of our fellow beings, who have hitherto lived to human view but to fill up a life of wretchedness, a burthen to themselves, and a lasting affliction to their friends. Let any one witness the improvement made by the pupils in this Institution, and they will readily be

lieve that it may be made the very "Gate of Heaven" to thousands of our race who woold otherwise never know that they had souls to save, or a Saviour to redeem them.

The Rev. Dr. ROMEYN has resigned the office of Secretary for Domestic Correspondence of the American Bible Society; and the Rev. JAMES MILNOR, Rector of St. George's Church, in this city, has been appointed by an unanimous vote of the Board of Managers of that institution, his successor. Upon accepting Dr. Romeyn's resignation, a resolution was passed unanimously by the Managers, expressing their thanks to him for his assiduous, faithful, and valuable services in the office, which he had held from the first organization of the Society.—*Daily Adver.*

## MISSION TO JERUSALEM.

From the Panoplist.

In the course of the last autumn, the Prudential Committee of the American Board of Commissioners for Foreign Missions, determined, under the favour of Providence, to send a mission to Western Asia, with a view to its ultimate establishment at Jerusalem. Two of the missionaries of the Board, the Rev. Levi Parsons and the Rev. Pliny Fisk were assigned to that service. They are both now employed as agents in making known the objects, and operations of the Board, and in exciting a missionary spirit and receiving donations; Mr. Parsons in the state of New York, and Mr. Fisk in Georgia, and other southern parts of our country. It is intended, that in the spring they shall apply themselves to those studies and pursuits, which will be particularly useful to them in their new field.

No sooner was this mission announced, than it was hailed by the religious public as a most interesting effort, and one which might be the means, not only of conveying the Gospel to Jews and Mahomedans, but of awakening many among ourselves to the duties of the times. Let the hearts of Christians be intent on the contemplated mission; let their prayers as-

end for a blessing upon it; and, it may be, that He, who has the hearts of all men under his control, will bestow upon it the marks of his gracious approbation, and make it the commencement of a great and glorious display of his grace.

—  
“Watch and pray, lest ye enter into temptation.”

To pray, not to be led into temptation, and then to rise from our knees and live negligent and without a holy vigilance, is a mockery of God. We solemnly bind ourselves by prayer to do all in our power to attain the blessings we supplicate. We must pray, as though every thing depended on God alone, and nothing could be done by us; and we must watch, as though all rested upon our personal diligence, and God without it would neither bring us help, nor grant us the victory. The grace of God enables his servants “to will and to do of his good pleasure;” but he works by means, by exciting our own activity and by quickening us to humility and watchfulness.” “He that is born of God keepeth himself, and that wicked one toucheth him not.”

“Every Christian, then must be vigilant. He must deal with his heart, as a man would act towards a servant, whom he believed upon credible information, to be secretly unfaithful. He must watch as a sentinel on his post, who knows that dangers are near, and that if the soldier sleeps, the enemy may safely make his attack. He must therefore walk circumspectly, keep under his body and bring it into subjection, and avoid even the appearance of evil. He must be sober and temperate in all things, that his moderation may appear unto all men. He must religiously examine even the things which seem the most safe. He must take the alarm the first moment he perceive any approbation of sin stealing upon his mind. He must not in the smallest thing give place to the devil, but resist him manfully, steadfast in the faith.”

For the Religious Intelligencer.  
LINES

WRITTEN ON READING THE MEMOIRS OF SIMEON WILHELM.

Peace to thy spirit! happy youth!  
Though born of Afric's wretched race,  
Yet thou hast felt the power of truth;  
Hast felt the Saviour's pardoning grace.

Peace to thy spirit! God shall hear  
The prayers thou pour'dst with dying breath,  
Shall bid the light of truth appear,  
And bid the desert echo praise.

(Y. C.) Feb. 1819.

Z.

#### TRACT ANECDOTE.

A man who had been notorious for wickedness, and on whose heart the most solemn providence seemed to make no impressions, meeting accidentally with a Tract, read it: he soon after became thoughtful; and he, who had never been seen to weep, shed tears of contrition for his sins, prayed to God for mercy, and became a changed character.

He is now a zealous friend to the cause of God. He can seldom hear of the name of a *Tract*, without weeping. Having some sent him from this Society, he rejoiced as one who had found great spoil:—“These” (said he,) “are of greater worth than worlds. I can recommend them to others, from what I have experienced of their value.” He desires no greater honour than to be a servant to the *Tract Society*

#### OBITUARY.

DIED—At Woodbury, Feb. 13, Mrs POLLY MINER, wife of Mr. Thaddeus Miner, aged 75. She died in the triumphs of faith and love. When her voice was faltering in death, she admonished all who came to see her of their own dissolution, and the necessity of being prepared to meet their God. Her death was occasioned by a fall. Being solicitous to visit a Christian friend, she seated herself in a wagon, and turning it too suddenly about, she immediately fell upon the ground; which in a few hours after terminated her life. *Be ye also ready.*

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By NATHAN WHITING,  
NEW-HAVEN.

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{ \$2.50 in advance.